

A faythfull

and true pronosticatiō vpon
the yere. M. CCCC. xlviij. and
perpetually after to the worldes
ende gathered out of the pro
pheties and scriptures of
god, by the experience
and practise of his
workes, very com
fortable for all
Christen her
tes deuot
ed into
seuen

chapters. And in the ende ye
shal finde an almanack
for ever, translated
newly out of hye Al
mayne into
englysh
by Wyllm Couerdale.



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To the reader.



The first chapter of
Genesis declareth
how that at the be-
gynnyng when
the water was
now in his place,

God sayde: Let the earthe brynge
forth grene grasse and herbe, that
beareth seede, and frutefull trees,
that may beare frute euery one af-
ter his kynde. &c. Genesi, i. And so
it came to passe. Afterwarde vpon
the fourth day made he lyghtes
in the firmamente of heauen: one
greater lyght for the daye, & a lesse
for the nyght, namely the Sonne
and the Moone. and made them to
be tokens, and not to haue influ-
ence vpon these nethermost bodiees,
as the Philosophers & our pro-
nounciatours haue wrytten hyther
to, Contrary vnto it & god sayeth

A. ii,

here, how that they shuld be vnto
tokens, & how that the earth was
fruteful or euer the starres & lygh
tes were made.

Now where as they shewe any
thyng & is his doyng, and not
theyrs: he onely doth great won-
ders. *Psal. c. xxxv.* he couereth the
skye with cloudes, he prepareth
rayne for the earth, & maketh the
grasse to growe vpon the moun-
taynes. *Psal. c. xlii.* therfore are
not they the caule of tempestes or
stormes, nether of good wethers
or frutefulnes in these nethermost
creatures, whether it be in man,
beest, or frute: but are tokēes only.
For the which cause God doth oft
warne vs in the lawe. *Leuiti. xx.*
Deut. xviii. And in the prophetes
Jer. xxvii. *Esa. xlvi.* & we shulde
regarde no heauen gaser, no be-
holder of starres, nor soythsayes

because they haue no power to cha-
ge the tyme nor y^e course of heauen
wherfore me thinke it a fooly the
thing, y^e we are so afrayed where
no feare shulde be, and that we re-
garde so many vayne pronostica-
cyons. why do not we rather re-
ioyse, in so moche as all thinges
are in Gods hand, and gouerned
by Iesus Christe. Muste not all
thinges be subdued vnto him. i.
Cor. xv. Heb. ii. Can any creature
of his, werke otherwise then he
wyll haue it? Or how so euer they
worke, do not al thynges turne to
our beste? No doute. But thou thy
trust then in god, and be sure, that
as longe as he is thy frende (which
he hath promised to be if thou loue
him & his worde) ther cā nothyng
harne the: And as for the plagis
y^e shal happē this yere vnto the per-
secuters and enemyes of Gods
A.iii.

worde, (yf thou cleue vnto it) thou
needest not feare the nor be afrayde
of the: but certaynlye mayste thou
loke to be pertaker not only of his
outwarde blessings this yeare,
but of the ioye for to come, whiche
is euerlastynge.

The fyrste Chapter concernynge
the gouernours of this yeare,

Christe,
the gospell
of the worldes.

VWhen I loke well & con
sider the hy maister of y
starres in his doctrine &
writynge, I fynd y this
yeare and from hence forth vnto the
ende of the worlde, the Sunne,
Mars & Mercurius shall reygne
Now where as other men seke the
speculaciō out of the starres, that
do not I regarde so much as expe
rience in the doctrine of Christe:
And for the exhortacion and war
nyng of all estates, I wyl describe
the nature and properties of

these thze gouernoures.

The Sonne a myghtye Lorde o-
uer heauen and earthe, is Iesus
Christe oure only redemer and sa-
uour, in al thynges lyke vnto his
heauenly father. Psal. ii. Jo. xiiii.
the bryghtnes of his glozy. Sap.
bii. Heb. i. the ymage of the inuisi-
ble god: by whom al thynges that
are in heauen and earth, were crea-
ted: thynges visibie and thynges
inuisibie, whether they be mai-
sties oz lordshyps, ether rules oz
powers, Col. i. This Iesus Christ
the euerlastyng woꝛde of his hea-
uenly father, which toke oure na-
ture vpon hym: Heb: ii. Phil. ii. &
shewed vs his fathers wyll, com-
myng into this worlde, broughte
with him Mars that is the gos-
pell, euen out of the bosome of his
father. But wonder not thou that
I call the gospel Mars. Christe

The god
is called
Mars.

our sauoure sayth in Mathew.
Thinke not y I am come to sende
peace vpon earthe, I came not to
sende peace, but a swerde, for I
am come to set a man at variance
against his father, and y daughter
against her mother. &c. and
a mans foes shalbe they of his own
householde. Mat. x. Luce. xii. Ma-
thee. vii. As not this a batayler
They shall put you to trouble, say
eth he) and kyll you, and of al peo-
ple shal ye be hated for my names
sake. Mat. xxiii. Therefore maye
the gospell well be called Mars.
for wherz it is preached there is y
swerde, there is trouble and perse-
cucion, there wyl the enemyes
sometyme draw theyr daggers at
the preachers therof.

As for Mercurius, the Poetes
sayne hym to be the messaunger &
oratore of y Heithen goddes, for

Persecut
n folo-
reth the
gospell.

the whiche cause he maye well be
likened vnto the world, which w
eloquence, painted wordes & out-
ward appearaunce perfourmeth y
message of the deucl, & entiseth me
so longe, tyll it bypunge them into
destruccion. But (as sainte Ihon
sayeth in his epistle) the world pas-
seth away & the lust therof i, Jo. ii
And as S. Paule sayeth. The fas-
shion of this worlde passeth away
i. Cor. vii. Therefore muste we so
hold vs within the feare of god, y
we suffre not oure selues to be dis-
ceaued or seduced by Mercurius
fro the sonne & Mars. Lesse we be
corrupt with this disceitful world
& so be defrauded of y^e ioy of y^e euer-
lasting world to com: nether shuld
y^e paynted wisdom of this worlde
moue vs, in somuche as god ma-
keth it very foolysnes. i. Cor. i. &
his worde (which semeth to be but

folysynes in the sight of the world
that sheweth he to be onely wise-
dome and the very power of god,
to the saluacion of as many as be-
leue thereon: Roma. i.

who so euer now hath the grace
to perceyue and consyder this, let
hym not go after Mercurius, let
hym not folow the worlde and the
beautifull lusters therof, let hym
not entre in at the wide gate and
bꝛode waye that leadeth vnto de-
struccon. Mathe. vii. but let hym
go in at the straitte gate, and at the
narowe waye, whiche is euen Je-
sus Christ. Joh. xiiii. the only mer-
cyseate. Rom. iii. & meane to come
by the fauoure of GOD. By hym
who soeuer entrethe, he maye be
sure to be saued. Joh. x. to receaue
mercy, to fynde grace, & to be hel-
ped in the time of nede. Hebre. v.
whiche god the father graunte vs

for his sake. Amen.

The seconde Chapter, concerning the increase or growing of frutes, and the dearth of the same.

The sone sheweth playnly: that all soch as feare god, shall haue a verpe frutefull yeare. Psal. c. xxbii. & plenteousnes in the dayes of derth, Psal. cxxvi. In so moch & though Christe sende them without wallet, without scrippe & without shues, yet wyl he so prouide for them that they shall lacke nothinge. Luce. xxi. For he sayeth of him selfe: The labourer is worthy of his meate. Math. x. Luc. x. who so now we wyl labour, shall eate. But who so euer wyl not worke, ought not to eate, ii. Tessel, iiii. Now if we labour, I say, we shall eate also. Yet but where shall we

Stripte
filows shall
not eate.

get it: Christ our sauyoure sayth:
Be not ye carefull for your lyfe,
what ye shall eate or what ye shall
drynke, nor yet for your body what
ye shall put on. Is not y lyfe more
worth then meate, and the bodye
more of value then rayment: Be-
holde y fowles of the ayre: for they
sowe not, nether reape, nor yet car-
ry into the barnes, and yet your
heuenly father fedeth them. math.
vi. He geueth meate to the yonge
raues. Psal. c. xvi. he openeth his
hande and fylleth his creatures
with plenteousnes. Psal. c. iii.

we ought
to labour
with our
handes and
to cast our
care vpon
the Lorde.

Therefore though our handes
shulde alway be occupied in some
good labour. Eph. iii. yet ought
not our hertes to take thoughte
what we shall eate or drynke, but
first to care howe to seke the kyng-
dome of god. math. vi. & so shulde
all thinges necessary be ministred

unto vs. And why? Man, lyueth
not, by bred onely, but by euery
worde that procedeth out of the
mouth of god. Deute. viii. math
xiii. which thyng Christ our saui-
oure hath manifestly declared, in
that he fed so many people with
so few loaves & fysshes, lyke as he
had done afore unto the chyldren
of Israell by þ space of forty yeres
in the wyldernes, where they wan-
ted nothyng, for he hym selfe fed
them, & blessed them in all þ wor-
kes of theyr hande. wherfore in
so moch as god our mercyfull fa-
ther taketh soch care for vs (.i. Pe
b.) we shulde by ryght cast all our
care vpon him, & faithfully to cleue
vnto his worde in our hertes, so þ
we nether mistrust his godly pro-
uysion, nor leade an ydle lyfe. And
yf we meane well in oure hertes,
and deale truly with our handes,
doutlesse he shall sende vs neces-

large meate by some bodye, as he
dyd to Elias the prophete by the
wedowe in Sarepta. iiii. Re. xvii.
and lyke as he prouyded a break
fast vnto Daniel amonge the Li-
ons by the ministracion of Aba-
cuc. Dan. xiii. Thus, I saye, they
that feare god, shall haue plenty
and aboundaunce of all thynges
this ycare.

But so farre as I can se or per-
ceiue by this theologicall Astro-
nomie, Mars threateneth a verie
euill and vnfrutefull ycare to dy-
uerse spiritual prelates, as popish
bishops, & popish preistes, & other
mo, except y sonne thorow his gra-
cious influence be good vnto the,
although Mercuri⁹ reigne in the
with neuer so many horses, greate
pompe, auctoritie, riches, oppressi-
on, with exceedynge many seruaun-
tes and dogges, which asuerthe-

les yf they wll forlake theyz abu-
sions and dyete them selues after
the qualities of the Sonne, they
shall be kept fro many dyuerse sur-
lettes, and haue a very frutefull
peare in all thynges. And so wold
I counsell them to do: for Mars
goeth aboute now this yere, to
withdawe from the spiritualtye
the excelle of theyz frutes, ryches,
and worldly auctozite (lyke as he
hath threathened them this great
whyle) & intendeth planely to re-
fourme them: And where as theyz
whordome & olde custome with-
stande the furtheraunce of þe trueth
Mars purposeth to take þe Sone
to helpe, and with the playster of
mariage to heale the infirmitie of
their vnclenes, yee and with his
owne swerde of the spirite, to sub-
due theyz olde euell customes.

As for the multitude of the vn

the gospel
wll reform
the spirital
altre.

the gospel
wll suffice
the spirital
altre no
more to vse
their whor-
dome.

godly in generall, there shal come
a great deth vpon the, according to
þe wordes of a certayn true astro-
nomer: Beholde, the tyme cometh
(sayeth the lord god) that I shall
sende an honger into the earth: not
the honger of bred, nor the thyrst
of water, but an honger to heare þe
word of the Lorde: so þe they shall
go fro the one see to the other, yee
fro the north vnto þe east, cōnyng
about to seke the worde of þe lord,
and shall not fynde it. Amos. vii.
but because they wyl not beleue
the trueth and haue pleasure in
vnrightheousnes, therfore shall
God sende them stronge delusion,
that they may beleue lyes. ii. Test.
it so that the tyme shall come whā
they shall desyre to se one daye of
the sonne of man, and shall not se
it. Luce. xvii. I passe ouer many
other plages that Mars threates

meth vnto them, becaufe they wyl
not knowe the tyme of their vffita
tion. Luce. xix.

The thyrde Chapiter concer
nyng the fycknesfes and dif
ceases of this yeare:

The Egipcians hadde a
maner and vse in theyr
bäckettes, to cary about
an ymage of deathe, and
to saye vnto euerye man that was
at the bancket, Looke vpon this,
eate, drynke and be mery, such one
shalt thou be whan thou dyest.

And this they dyd (do doute) to
put men in remembraunce of tem
perauncy and of deathe, lest they
vndiscretly thoro we excesse of ea
tyng and drynking, shoulde hap
pen to dye afore their age, for so
doth god vse to punyssh suche syn
wherfore yf we dyete and temper
oure selues thoro we the influence

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of the sone, we shall haue few diseases, except Mars brynge some other thinge to passe, that we mylknowe not our selues.

potous
refos shall
be greates
les this
are.

As for such as folowe Mercurius, lyuynge nyght and daye in ryote and vnclenes, these (I saye) shall thozowe y Sonne haue great diseases in all the membris of the bodye, in the lunges, leuer, handes and fete, yea and paret also of the soule, I passe ouer y pouertie that dronkardes and riotous persons shall haue: wo shall be vnto them: sorowe, stryfe, brawlynge, & woundes shall be amonge them.

Pro. xxiii. yea and soch as wyl nedes be overladen with excelle of eatynge and with dronkenness. &c. shall sodenly be pzeunted with the daye of the Lorde. Luce. xxi

There is douteles a maruelous sore punysshment to come vpon the hole world of the wycked, swerde,

warres, hunger, not onely spiritu-
all (as I sayd before) but tempo-
rall, which plagues haue ben afoze
our tyme, but are not yet all past.
I nede not reherce the pestilence
and other greate plagues that god
wyl sende to the refozmacion of
as manye as wyl be warned. As
for the comō sorte of the vngodly,
ther shal such a fearfulness of deth
come vpon thē y they shall not tel
wher to turn thē nor how to escape
death. O how bytter and greuous
shall the remembraunce of deathe
be this yere, to soch as seke reste
and consolacion in transitory sub-
staunce of this worlde, to soche as
knowe of no aduersitie but haue
good dayes, and liue in volup-
tuousnes. Eccle. xli. But O deathe
howe acceptable & welcome shalte
thou be vnto soch a 3 are in aduer-
sitye, i theyr last age, or in dispayre.

B.ii.

man is
houte
ne;

Who so euer thou be therfore þ
woldeste escape the sickennes of
this yere, bewarre that thy bodye
be not euerladen with ouermoche
eatynge or with dronkenness. Luc
xxi. For excesse of meates bryn-
geth sycknesse, and glotonye com-
meth at the laste to an vnmeasura-
ble heate. Eccle. xxxvii. Thow
glotonye shall manye one perishe
this yere, but he that dyeteth hym
selfe temperatlye, shall prolonge
his lyfe. As for vnsaciabie eaters,
they shall not onely slepe vnquiet-
ly this yere, but shall haue ache &
payne of the body. Eccle. xxxi.

Concernynge the spirituall dis-
ease and sycknes that shall reigne
this yere, as it hath done afore-
tyme, Paule one of þ truest Astro-
nomers sayeth playnely, that we be
all synners. Ro: iii. yf we saye that
we haue no synne, we disceane our

selues, and the trueth is not in vs
i. Jo. i. This is now the spirituall
disease that shall comonly reigne
this yere, but specially in them
that feale least of it, and wyl not
knowlege it. Jo. ix. For y^e Donne
hath soch vertue, that who so euer
can se this disease, and wyl com=
playne of it. i. Joh. i, it shall clense
them, and make them whole. y^e
y^e astroloemer sayth playnly, that
Christ Iesus came into the world
to saue synners. i. Timo. i. And an
other that warneth vs in his pro=
noscicacyō to beware of this sick
nesse, gyueth vs yet good conforzte
and sayth: If any man synne, we
haue an aduocate with the father
euen Iesus Christ which is rygh
teous: and he it is that optayneth
grace for our synnes, not for oure
synnes only, but also for y^e synnes
of the whole worlde. i. Joh. ii.

syn is me
in them
wyl not
a know
of it

no man is
soutyn.

who soeuer therfore hath this
disease (as there is no man with-
out it) let hym do wysely, let hym
proue and examen him selfe by
tymes. i. Cor. xi. ii. Cor. xiii. And
go to phisicke afoze he be to soze
lycke. Eccie. xviij. And aboue all
thinges let hym bewarte of soche
falle surgeons and fayned phisi-
cians, as heale the hurt of the peo-
ple with swete wordes. Jere. vi.
and (as a true Astronomer repor-
teth) thozowe swete preachinges
and flatterynge wordes disceaue
the hartes of innocentes, and all
for their belyes sake. Rom. xvi.
Such false phisicians laye wronge
plasters to mens sores, and speake
the meanyng of theyr owne herte,
but not out of the mouth of the lord
Jere. xxiii. yea they make soche as
despise the worde of god, to conty-
nue still in their dregges. Soph.

i, and to do as theyr fathers haue
done befoze them to theyr vtter de
struccion. Jerem. xliiii. For soche
false phisicians, as longe as they
haue anye thyng to byte vppon,
preache vnto men that all shall be
well, Wiche: iii. and mayntaine
thē in their wyckednes, makynge
them beleue to do as their elders
haue done befoze them, though it
be contrary to gods worde, is the
righte waye. Tylle they saye they, ye
shall prosper right well. Jer. xxiii.
And vnto all them that walke af-
ter the luste of theyr owne herte,
they saye: Tylle, there shall no
myssfortune happen vnto you, ye
shall se no swerd, there shall no hō
ger come vpo you. Jer. xliiii. But
yf a man put not somthing in their
mouthes, they preach of warre a-
gainst him. mic. iii, wherfor if thou
wilt be hole of thy disease, beware

Bili

newarre of
the phisici
88.

of such fained Phisicians: at whō
yf thou seke helth they shall make
the pay dubble for it, & shall neuer
do the good: but go thou boldly
vnto hym, which onip healeth the
contritt in herte. and byndeth vp
theyr woundes. Psal. c. xlvj. He
shall not cast y away. Joh. vi. But
yf thou come vnto hym, he shall re
fresh the, he shall ease the. Math.
xi. Ye thou be sycke, go vnto hym.
for he is the ryght Phisician for
such as are diseased. Math. ix. Yf
thou be thyrtie, and comest vn
to hym, he hath the water of lyfe
for the. Joh. iiii. Yf thou be an ho
gred after ryghteousnesse, thou
shalt be satisfied. mat. v. Summa
he hym selfe wyl fede the, & bryng
the to rest. Eze. xxxiii. Though
thou be lost, he wyl seke y: though
thou haste gone astraye, he wyl
brynge the agayne: though the thou

be wounded, he wyllynnde the byp-
though thou be sycke and weake,
he wyl make the hole and stronge
Seke hym therfore this yere and
as longe as thou lyuest, for with
hym there is mercy, and plenteous
redempcyon. Psal. c. xix. He hath
saluacion ynough for the: thou ne
dest not to seke helpe at any other,
nether is ther saluacyon in any o-
ther. Act. iiii. Therefore bydeth
he the euer come to hym selfe.

Matt. xi. Joh. vi. He neuer bad y
seke other phisicians to heale the
of this disease, for there is no help
in the chyl dren of men. Psal. c. xiv
As for corporal diseases, god hath
ordayned outward medecynes for
them in his creatures by the mi-
nistreyon of true phesiciāns, whi-
che gyfte of god no wyse man wyl
abhorre. Eccle. xxxviii. But a-
gaynst the sycknesse of synne there

is no helpe nor succour but onelye
in him selfe. And as there is no sal
uation withoute hym, so is there
euer grace, mercy, pardon, & clene
remission frely in hym. Esa. lv: for
all soch as wyll receaue it, and be
thankfull for the same:

~~¶~~ The fourthe Chapter concer
nyng the stryfe & trouble of this
yeare, and the cause therof:



He swerde that I spake
of partly in y^e fyrst Chap
ter, is lyke to be drawen
this yeare, for why, The
Sonne, Mars, and Mercurius
can not agre together. How accor
deth the worlde with Christ & the
gospel: They shall neuer be at one
Soze eyes may not abyde y^e clere
lyght of the sonne, the lyghte wyll
not consent to the workes of dark
nesse, nether wyll y^e beleuers haue
parte with infidels. ii. Cor. vi.

Thus can there be no agremente;
for they be of contrarpe natures. A
gayne, a scoznesfull bodye (as Sa-
lomon sayeth) loueth not one that
rebuketh hym. Ps. xv. The chyl-
dren of this worlde are scoznesfull.
and therfore are they not contente
to be reformed by the gospel, whi-
che neuertheles thoughte it haue
many enemyes (as it hath euer
had) yet because it is the truthe, it
shall beare awaye the victorie. iii.
Esd. iii. And that shortly. For god
hath put into the hertes of dyuers
princes to fulfill his wyl, and to
hate y^e whore of Babylon, to make
her desolate & naked, to put down
her abusions. Apo. xvii. & utterlye
to set her out of her stole: So y^e it
appeareth euidentlye, that sathan
shall no more haue so great domi-
nion, as he hath hadde in tymes
passe. And nowe that he seythe

The gospel
shall haue
the victorie.

that his kyngdome wyl haue a
fall, he worketh (and shall do) al þe
he can by the chyldre of vnbeleife
(spectally by the shauē Madianti-
tes) to styre by warres, sediciōs,
secrete treason, and vtter defiaūce
both amonge Princes and com-
nalties. For soch aduersaries of
the trueth had rather set all nacy-
ons by the eares, and wyckedly to
relyste the ordinaūce of god in the
auctorite of theyr Prince, then to
submyt them selues to the gospel.

And wher as God hath rasyed
by good mē to preache his worde,
the deuell is so wood at it, that he
hath sent them a letter of defiaūce
by some of his mēbres, euen with
soch an answer as was geuen to
Jeremy the prophet: For they say
playnly. As for the gospel, we wyl
not hear it, but what so euer goeth
out of oure owne mouth, that wyl

we do, we wyl set bp candels and
offre to stockes and stones, we wyl
do as oure fathers haue done be-
fore vs. For whan we so dyd, then
had we plenteousnes of vytayls,
then were we in prosperite, and no
mylfortune came vpon vs. Jere.
xliiii. But sence we leste of soche
Gods service, we haue had scarce-
nes of al thinges, and the worlde
was neuer well sens. &c.

Such strife (I saye) & debate
shall happen this yeaere because of
the worde of god, for the enemyes
therof had rather draw theyr dag-
gers at it, then to be reformed.
But the louers of it shall spare no
labour to conuerte them, and to
mayntayne peace, and therefore I
truste verely that thow the gra-
cyous influence of the sonne this
stryfe and deuyson shall turne to
no bloudsheddyng, for god shall

sende princes to defende his people from the malyce of the wycked
Yet shall the enemies of Goddes worde not cease from persecutynge but do all the myscheife they can, that by one waye or other the gospel of the glozve of God maye be stopped. Therefore thou lover of God and his worde, whā any loch heat of trouble happeneth vnto y (for by trouble muste thou be tryed. Maruell not at it, as though it were a straunge thinge but reioyse, inasmuche as thou art partaker of Chzistes afflictions: that whan his glozve apperethe, thou mayest be mery and glad: And be euen as contente to be reuyled as he was. i. Peter. ii. For there is no Disciple aboue his master, nether seruaunt better then his lord. mat. x. Yf they haue called the good mā of the house Belzebub, howe much

more shall they call the of his household so: These and manye other swete wordes sayeth he hym selfe vnto the, that in hym thou mayest haue peace & a quiet conscience. In this worlde thou shalt haue trouble: but be of good conforzte, he hath overcome the worlde. Joh. xvi.

The fyfth chapter concerning the estate of kynges, and prynces, and superioure powers.

The influence of the Sonne and Mars declareth euidently by all coniectures (yee certaynly without any dout) that kynges and prynces shall haue a prosperous yere: & me thynke I dare be bolde to saye the same, in as muche as I see that they begyn nowe some of them to seeke the true honoure of God, and to delyuer theyr people from oppression. And to

make me doute y lesse herin. Sa-
lomon (whiche was a kynge hym
selfe, and that of greate experiēce)
sayeth these wordes: Pro. xxb.

Take awaye vngodlynnes frō the
kynge, and his seate shalbe stabli-
shed with righteousnes. Seynge
nowe that god beginneth so graci-
ouslye to worke in Princes, who
hath not occasiō to hope for great
increace of prosperite in the? For
lyke as whā a p̄lce delyteth in
lyes (as sayeth the wylse man. pro.
xxix.) all his seruaūtes are vngod-
ly, euen so whā y kynge or p̄ynce
is a fauourer and mayntener of
the trueth, his people shal y more
be geuē to the fear of God. And I
dout not, but god this same yeaere
(by the faithfull ministracion of
his auctorite, in kinges & p̄inces)
shal byynge noble actes to passe,
to the great deliuerance of poore

people, and refozmacyon of þ̄ ig-
nozaunt.

Thynkest thou not that God
intendeth great good vnto vs, in
that he so graciously endeweth þ̄
hertes of dyuerse p̄ices: dout not
therin. Let them remembre ther-
fore that the power whiche they
haue, is geue them of the Lorde,
and the strength from the hyst:

Sap. vi. lest they beyng officers
of Gods empyre, be negligent in
kepyng the lawe of ryghteousnes
But yf they delyte in moche peo-
ple, let them loue the lyght of wys-
dome which is gods worde: for by
it they shal set the people in ordre,
and the nacys of theyr enemyes
shalbe subdued vnto them: Sap.
viit. who so euer he be then that lo-
ueth not to resyst the ordynaunce
of god, let hym submytte him selfe
to the auctozite of his p̄ynce, and

C. i.

let hym not byte his lyppe at it,
though good Ezechias breake þe
brase serpent, that the chyl dren
of Israell haue worshypped so
lōge. iiii. Ke. xviii. let it not greue
hym (I saye) that the vertuous
kyng Josias expelleth sooth say=
ers, charmers, expounders of to=
kens, Idois, and other abhomina=
cyons out of his londe, to set vp þe
wordes of the lawe of God. iiii.
Keg. xxxiii. Let euery man rather
geue thanks vnto God, and bee
glad, that Bell is deliuered into
Daniels power, that the fals hede
of Bels prestes is come to lighte,
and that the dragon is deuoured,
whome the people was wonte to
worshippe. Dani. xiiii. Let no mā
therfore resyst this power of God
that doth such actes by þe ministra=
cion of prynces, but let euery wyse
man be cōtent to be reformed of

his erreure, to do wel, and remem-
 bre that the kyng beareth not that
 swerde for naught. Ro. xiii. & the
 (as the wyfema sayeth:) The kyn-
 ges displeasure is a messaüger of
 death. Pro. xvi. Be thou therfore
 thankfull vnto god and obedient
 vnto thy pryncce, & doute not but
 thou shalt haue a ryght prospe-
 rous yeaere, and I can not se how
 it is possible to be otherwyle, for
 as longe as the kynge maketh so
 manye Dantels of his counsell it
 must nedes be to the great wealth
 and prosperite of the people.

ye thou be
 thankfull
 vnto god
 obedient vnto
 to thy pryncce
 thou shalt
 haue a pro-
 sperous yeaere

The fyrte Chapter concer-
 nyng the Darknesse of
 this yeaere:



han I consydere the cor-
 rupte nature of Mercuri-
 rius, & how he hath ben,
 is, & euer shalbe cōtrarie

unto Mars & the Sone, I fynde
by all experience, that he shall cast
a greate myste betwene vs and the
Sonne, so that it shall be darke:
for though y lyght shyne in darke-
nelle, and be come into the worlde
John.i. yet shall they (whose wor-
kes are euell and after the condi-
cions of Mercurius) loue y dark-
nelle more then the lyghte. And
thus shall this darkenes be in the
y lyue naughtelye & folowe theyr
owne abhominacions, for because
they do euell, therefore shall they
hate the lyght, and not come to it,
lest theyr dedes be reprovued. Joh.
iii. And (as Paul sayth) yf the gos-
pell shall be yet hyd, it shall be hydde
in them that are loste, among whō
the God of this worlde shall blynd
the myndes of them that beleue
not, lest the lyght of the gospell of
the glozy of Chyriste (whiche is the

here shall be
darknes, in
them that
beleue not
the gospell.

ymage of god) shulde chyne vnto
them. ii. Corint. iii. But where the
chyl dren of God are, there shall be
lyghte. Exod. x. and the workes of
lyfe. Seynge therefore that the
lyght is yet a lytle whyle with the
walke whyle thou haste it, that the
darkenesse fall not vpon the: Joh.
xii. for he that walketh in darknes
woteth not whether he goethe.

But beleue thou stedfastlye on the
lyght, while thou hast it, that thou
mayest be the chylde of lyghte, and
escape the horrible darknes of the
wicked. sapi. xvii.

The seuenth Chppter, concer-
nyng the estate of the spiritualte.

If our spiritualte sate
not oute of Moyss
seate, Mathewe, xxiii.
and taughte not theyr
owne lawes and consti-
tutions: yf they taughte vs the
truethe. althowgh they were but

sayers and not doers them selues
Mat. xxiii. yf they transgressed
not the commaundemēt of god be
cause of theyr owne tradicions,
math xv. yf they layed not to he-
uy burthens vpon mens shulders,
mat. xxiii. Yf they loued not the
hyest seates, and shute not vp the
kyngdome of heauen befoze men,
yf they deuoured not wedowes
houses vnder the coloure of longe
prayers, and were not full of rob-
berye and vncleynesse, ypocrisie &
wyckednes within, yf these corrup-
cyons (I saye) were not in them.
yee yf all the abho minacyons of
the world besyde were not in a ma-
ner as a shadowe in comparysō to
theirs, it wer not to be mistrusted,
but that they shulde haue a ryght
prosperous yeaere, but seyng they
speake euell of the waye of trueth,
& thozow couetousnes with fained

wordes make marchaūdysse of vs
ii. Det. ii. Seynge they folowe the
waye of Balaam, and walke styll
in theyr erroures. Seynge they
speke false thozow ypocrisi, forbid
dyngge all prestes to marve, and co
maundyngge to abstayne from the
meates which god created to be re=
ceaued with thankes geuyngge .i.
Tim. iiii. Seynge they haue not fed
the flock of Christ, but the selues,
& are churles to the people. Ezech
xxiii. Seynge the most parte of the
entre not in at y^e doze into y^e shepe=
folde, but come in some other way
to steale, to kyll, and destroye, Jo.
c. Seyng they tel but lyes to man
tayne theyr preachynges withal,
and blaspheme the name of God
vnto the people for an handfull of
barleye or a pece of bread, Ezech.
xiii. Seyng (I say) that theyr wal
is buylded but with vntempered
C.iii.

he broken
ball wyl
owne.

morter, it muste nedes fall, for the
Lorde hym selfe wyl vpon them, &
requyre his shepe out of theyr han
des. Eze. xxxiii. yee the shepe them
selues shall folowe them no more,
but flye from them, seying they are
but straungers, and hyred seruaū
tes: For in so moch as Christe go
eth now befoze his shepe, they wyl
folow him, and harken no more to
the voyce of straungers. Iohn. x.
This is now the yere of aduersite
that y spiritualtie is lyke to haue
for in so moche as they haue not
Gods worde on their syde, they
shall be fayne to stoppe their mou
thes. Mich. iii. And all plantes y
the father in heauen hath not plan
ted, shall be plact vp by the rotes.
Math. xii.

For all this when I consydre y
gracyous influence of the sonne,
I fynde by the instruccyon of

Mars, that though all the constel-
lacions be against the spiritualtye
yf they wyl obeye the ordinaunce
of God, and submytte them selues
to his worde, there shall none pe-
ryshe but the chyl dren of perdition.
Joh. xviii. As for all soche as
stryue agaynst the streame, & wyl
nedes of malyce resiste the power
and persecute the people of God,
let them beware that they be not
drowned with theyr Pharao: For
God hath herde the complaynte of
his poore oppressed, & sente them a
Moses to be theyr gyde, to brynge
them out of Egypte, and not onely
to defende them, but all other also
as manye as wyl conuerte vnto
his word, and be reformed by his
auctorite and power in his anoynt-
ed kynges. Seyng then that god
hathe called so manye of the spiri-
tualtye all readye, and doth dayly

cal me to þ knowlege of his word,
I can not dispayre but þ he wyl
also be gracypus to many mo of
them, for thoughē the rebellyngs
are lyke to haue an euell yeaer, I
dout not but ther be many among
them, which shortly whā the hyer
powers shall requyre them, wyl
be refourmed, to the great wor-
shype of the worde of God.

To whom for the cō-
uersion of
some
all ready,

be thankes, honour
and glozpe now and euer
more. A M E N.;

¶ Here endeth this true & fayth-
full pronosticacō bpō the
yere. M. CCCC. xlviij.
gathered out of the
scriptures of
God.

A Spirituall

Almanacke, wherein every Christē
man and womā may se what they
ought daylye to do, or leave vn-
done. Not after the doctrine of the
Papistes, not after the lernynge
of Ptolomy, or other hepythen A-
stronomers, but out of the very
true & wholsome doctrine
of God our almyghty
heuenly father,
shewed vn
to vs
in his worde,
by his prophetes &
Apostles, but specyally
by his deare sonne Je-
sus Christ. And is to be kept
not onely this newe yeare, but
continually vnto the daye of the
LORDS cōynge agayne.

cal me to þ knowlege of his word,
I can not dispayze but þ he wyl
also be gracypus to many mo of
them, for thoughē the rebellypng
are lyke to haue an euell yeare, I
dout not but ther be many among
them, which shortly whā the hyer
powers shall requyre them, wyl
beresourmed, to the great woꝝ
shype of the worde of God.

To whom for the cō=
uerſion of
some

all ready,

be thankes, honour
and gloꝝe now and euer
more. A M E N.;

¶ Here endeth this true & fayth=
full Pronosticacō vpo the
yere. M. CCCC. xlviij.
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tronomers, but out of the very
true & wholsome doctrine
of God our almyghty
heuenly father,
shewed vñ
to vs
in his worde,
by his prophetes &
Apostles, but ipecyal-
ly by his deare sonne Je-
sus Christ. And is to be kept
not onely this newe yeare, but
continually vnto the daye of the
LORDS cōynge agayne.



D K so muche as Al-
myghtye **G D** hath
charged by Moyses.
Deute. vi. and. xi. that
we alwayes shulde ha-
ue his commaundementes in oure
syght and mynde, as a sygne & to-
ken in oure handes, and to teache
our chyl dren his godlye wyll and
commaundement. Ephe. vi. to co-
men & talke therof at nyght whan
we go to bed, and in the morninge
whan we ryse, & to wyte the same
vpō the walles and postes of oure
houses, to the intent that we shuld
nat forget his worde, his wyll and
cōmaundement, and lest we shuld
folowe our owne ymaginations:
Therfore (good christen man and
woman who so euer thou be) I
thought it frutefull to putte the in
remembraunce of thy dewtye.
And this coulde I not do better,

than by these godly textes of holpe
scripture, which I haue broughte
here together, speciallye to the ho-
noure, laude and praise of god, ex-
hortynge the that art negligente &
forgetfull in kepinge his lawes,
to take better holde, and go for-
warde in his wayes and turne not
asyde, nether to the ryghte hande
nor to the lefte, but beware of such
as teache the ought saue the doc-
tryne of god. And y thou mayst be
sure what thou doest. I praye Je-
su Christ our onely mediatur ob-
tayne for the his holy spirite, and
geue y a good helosome newe yere
with the true knowlege of his god-
ly wyl, and increace of his faythe.
Amen.

To daye yf ye wyl heare the
voyce of God, hardē not your her-
tes. Hebre. iii.

Every day it is good to beleue,

to lerne, and to do what god hath
commaunded: And so lykewyse is
it good to leaue vndone that god
hath forbydden.

This daye is it good to lerne
gods worde, for it is the vncorrupt
tible sede, wherof we are bozne a-
new in god. i. Pet. i. It is the fode
of the soule, wherby mā lyueth.

Deut. viii. math. xiii. & not only by
bred. The worde of god is quicke
& myghty in operacyon, & sharper
then any two edged swerde, & en-
treth thorow, even vnto the deuy-
dunge asoder of y^e soule & y^e sprete,
& of the ioyntes & the mary. Heb. i.
xiii. &c. It is good in dede to lerne
gods worde, for all good thinges
come to vs with it, & innumerable
ryches there thorow. Sap. vii.

Therfore are they blessed y^e heare
it, and to do thereafter. Luc. xi.

This daye is it good to beleue

al good thi-
nges come in
gods word.

the worde of god: for he þ̄ beleueth
and is baptyſed, ſhalbe ſaued.

Mar. xvi. Yee god geueth them
power to be his chyl dren, þ̄ beleue
in his name, Joh. i. wherefore he
that cometh vnto god, muſt be-
leue, for without faythe it is not
poſſible to pleaſe god. Heb. xi.

This daye is it good to kepe
the worde and commaundementes
of God, for he þ̄ loueth me (ſayeth
Chriſt) wyl kepe my worde, & my
father wyl loue hym, and we wyl
come vnto hym, and wyl make
oure dwelling with hym. Joh.
xiii. He that hath my commaun-
dementes (ſayeth he) and kepeth
them, þ̄ ſame is he that loueth me,
and he that loueth me, ſhalbe lo-
ued of my father. Therefore (I ſay)
it is good this daye for euery one
of vs to kepe gods commaunde-
mentes, that is, to haue no Gods

the righte
Sabboth,

but one. Exod. xx. To sanctifie and
halowe the name of god: that is,
to call onely vpon it in all nede &
necessite &c. To halowe the Sab
both day, namely to rest from our
owne workes, as god dyd fro his,
Heb. iii. to the intent that he may
worke in vs, and we to fulfyll his
wyll by hearynge his worde, by
stedfast fayth and prayer. &c. To
honour father and mother, Mar.
xv. that is, to be obedient vnto the
Ephe. vi. To helpe them in theyr
nede, to cherysh them to comforte
them in aduersite. &c. for that is ac
ceptable and well pleasynge vnto
the Lorde. Collos. iii. To kyll no
bodye, that is to hate no man. mat
v. to beate no malyce in oure myn
des, to geue no euell wordes, but
euen to loue our enemies. Mat. v.
and to do good for euell: To
bryake no lawfull wedlocke, that

is, to commytte no whozedomē, ad
uowtrye, nor vnclennes, but ether
to lyue chaste or els to marye .i.
Cor. vii. To steale nothyng, that
is, to vse no false marchaundyse,
neither in barganing, weyght nor
measure. i. Test. iiii. Leu. xix. Deu
te: xxb. Ezech. xlv. but truely to la-
bour in some good occupacton, for
the susteynyng of the poore: Eph.
i. iiii. To beare no false witnes, that
is, to hurt no mans name nor fame
to lye of no man. Ephe. i. iiii: but e-
ther to saye y^e truth, or els to kepe
sylence. To couet no mans house
wyfe, seruāt, good, nor any thyng
that is his, that is, not once to lust
after our neighbours euell. Rom.
vii. and xiii. but hartelye to loue
hym euē as our selues. Leuit. xix.
and to do vnto hym after the ma-
ner as we wolde he dyd vnto vs.
Mat. vii. Tob, iiii: These cōmaū-

D.

dementes (I say) is it good for vs
to kepe, not onely this daye, but
as longe as we lyue, to the honou
rynge of the blessed name of god
in vs, to the increace of his kyng
dome, and to the fulfylling of his
godly wyl.

This daye is it good in fayth
and stedfast beleue to worke par
tyte good workes & that by loue,
for loue is the fulfylling of y^e law
Rom. xiii. & hydeth the multitude
of synnes. i. 1st. iii. loue hath ma
ny noble condicions, loue is pa
cient & curteous, loue enuieth not
1. Cor. xiii. loue doth not browarde
ly, loue is not puffed vp, loue dea
leth not dishonestly, seketh not her
owne, is not prouoked vnto an
ger, thyuketh no euell, reioyseth
not of inquite, but reioyseth in the
trueth, beareth all thynges, bele
ueth all thynges, hopeth all thynges

The condi
tions of
me. loue

ges, suffereth all thynges: who so
euer now hath the sprete of God,
and hath truly receaved the lyght
of his worde, wpll vse these wor-
kes, these frutes of the sprete, gal.
v. and this armour of lyghte.

True bele
uers do
good wor-
kes.

This is the new commaundemēt
that oure master hath geuen vs,
foz by this shall euerp man knowe
y we are his disciples, yf we loue
one another, Jo. xiii. not in worde
and tonge onely, but in dede and
verite. i. Joha. iii. not to suffice the
to want, and we haue, not to let
them peryshe, and we maye helpe
them, but louyngly & with a good
hert, to distribute vnto y necessi-
ties of y saites. Ro. xii. to fede y hō-
gry, to minister drinke to y thyrsty
Esa. lvi. Eze. xlviii. To lodge the
harbourlesse, to vylet the sycke. ii.
Tim. i. to burye the deed. Tob. i.
and shortly, to do vnto everyman,

The wor-
kes of Al-
len men.

D. ii.

even as we wold be intreated our
selues.

This daye is it good one of vs
to tell another his faute, and that
louynglye after a brotherlye cor-
rectyon without any desyre of ven-
geaunce, for it is written: Thou
shalt not auēge thy selfe, nor bear
euell wyl agaynst the chyldren of
thy people. Leui. xix. Thou shalt
not hate thy brother in thyn hert,
but shalt tell thy neghbour his
faute, that thou bear not synne for
his sake, And (as p̄ wyse mā sayth)
Tell thy frende his faute, lest he
be ignoraunt, and say: I haue not
done it. Or yf he haue done it, that
he do it nomore. Eccl. xix. Reproue
thy neghbour, that he inaye kepe
his tonge, and yf he haue spoken
(any thyng amysse) that he say it
nomore. For p̄ doctrine of Christe
and the Apostles is, that yf any

man be ouertaken of a faute, they
þat are spiritual oughte to enfourme
hym with a meke sprete, confide-
rynge them selues, that it is theyz
owne nature also to be tēpted.

they that
haue the
sperite of
gods kno
wlege,
ought to e
form the
brethren

Galla. vi. þf thy brother trespace
agaynst the (sayeth oure mayster
Christ) go thy way & tell hym his
faute betwene the & hym alone. þf
he hear þ, thou hast wōne thy bro-
ther. But þf he hear þ not, the take
pet with the one oz two, that in the
mouth of two oz thze wptnesles e-
uery matter may be stablISHED. þf
he heare not them, then tel it vnto
the congregacyon. þf he hear not
the congregacion, then holde hym
as an hepythen and publycan. mat.
xviii. Now þf any that is in þ nō-
bre of the brethren in Christ, & wyl
be taken for a Christē man in dede
be an whoremonger, oz couetous,
oz a worshipper of ymages, ether

D.iii.

a rayler, or a dyonbarde, or an ex-
torcyoner, the Doctryne of Paule
is playne, that we shulde not eat,
nor kepe company with soch.

Beware
of false do-
ctrine.

This day is it good to beware
of false prophetes, of mens owne
ymagynacyons and dreames, lest
we receaue lyes in stede of þe truth
lest we receaue the popson of Anti
christes lawes, in stede of þe blessed
worde of God, lest we shote at a
wronge marke, and be disceaued
by soch as walke in humblenes of
theyr owne chosynge and in spiri-
tualy of Angels. Coll. ii. But let
vs beware of false prophetes, whi-
che come vnto vs in shepes clo-
thyng, and are ranyng wolues
within. math. vii. who so euer ther-
fore cometh vnto vs, & bryngeth
not þe doctrine of Christ, let vs ne-
ther receaue hym into þe house, nor
saute hym, lest we be partakers

of his euell dedes. For by false pre-
chers doth y^e Lord our god proue
vs to wete whether we loue hym
with all our herte and with al our
soule. Deu. xiii. wherfore it shalbe
good for vs, not onely this daye,
but as longe as we lyue, to walke
after the Lorde our god, & to fear
hym & to kepe his comaundementes
his statutes, his lawes, & his costi-
tucyōs, to herkē vnto his voyce,
to serue hym, & to cleue vnto hym.

God prou-
eth vs by
false preas-
chers.

This day is it good for euery
subiecte to be obedient, and to sub-
mitte hym selfe to the auctorite of
the hyper power, i. Pe. ii. Sa. vi. for
there is no power but of god. The
powets y^e be, are ordained of god: so
y^e who so euer resysteth y^e power, re-
sisteth y^e ordināce of god. And they
y^e resiste, shal receaue to thē selues
dampnation. For rulers are
not to be feared for good workes;

ye subiecte
tis obeye
four p^{er}
cis.

but for euell. yf thou wylt be with
out feare of the power, do wel then
and thou shalt haue prayse of the
same, for he is the mynister of god
for thy wealth. But yf thou do e-
uill, then feare: for he beareth not
the swerde for noughte. For he is
the offycer of god, a taker of ven-
geaunce, to punyssh hym that doth
euell. wherfore we muste nedes o-
beye euery one of vs, not onely for
punysshement, but also because of
conscience. we are warned also by
saynte Paule in an other place, to
submytte oure selues vnto pryn-
ces, and to the hyer auctorite, and
to obeye the offycers. Tit. iii. Sub-
mytte yowre selues, sayeth saynte
Peter, vnto all maner ordinaunce
of men for the Lordes sake: whe-
ther it be vnto the kynge, as vnto
the chiefe heade, or vnto rulers, as
vnto them that are sent of hym, for

the kynge
the chiefe
ad vnder
id.

the punyſhemēt of euēl doers, but
for the prayſe of them that do wel,
1. Pet. ii. As for ſuch as wyl nedes
diſobeye, let them remembze that
the kyng beareth not the ſwerde
for nought. Ro. xiii. & that (as Sa
lomō ſayeth) The kynges diſplea
ſure is a meſſanger of death. Pro
uerb. xvi.

This daye is it good for kyn
ges, prynces and temporall iud
ges, to execute theyr offyce as out
of the power that god miniſtreth
vnto them. 1. Pet. iiii. for in verye
dede the power is gyuen them of
the Lorde, and the ſtrength from
the hveſt. Sap. vi. Therfore ſeing
they are the offycers of his kyng
dome, as the wyſe man ſayth, they
ought not to be neglygent, but to
execute true iugement, to kepe the
lawe of ryghteouſnes, to walke af
ter his wyl, to loue the lyghte of

ye prynces
execute your
office

The study
is a good
ynner.

wysedome, to expell soythslayers,
charmers, expounders of tokens,
Idols and all abhominacyōs out
of theyr lond. iiii. Reg. xxxii. to see
by the wordes of the lawe of god,
to put downe the houses of Idola
trye, to se that the lawe and worde
of god be taught among y people
ii. Para. xvii. to spare nether cost
nor laboure for the mayntenaūce
and defeuce of y same, to seke the
peace, wealth, & prosperite of their
comons, to iudge every man rygh
teously without any wrestyng of
the lawe. Deut. xvii. to knowe no
māns person in iudgement, to take
no gyftes: Leui. xxi. but euer to
haue the lawe of God by them, &
to reade therein al y dayes of theyr
lyues, that they may lerne to fear
the Lorde theyr god, to kepe al the
wordes of his lawe, and to do ther
after, Deut. xvii. that they lyft not

by theyr hertes aboue theyr bre-
thren, and so turne asyde from the
commaundement, ether to þe ryghte
hande or to the leste, but that they
may prologe theyr dayes in theyr
office:

This day is it good for seruaū-
tes to obey theyr bodely masters,
with feare and tremblyng, in syn-
glenes of theyr herte, euen as vn-
to Christ, not with seruyce only in
the eye syghte, as mē pleasers, but
as seruauntes of Christ, doyng þe
wll of god frō þe herte with good
wll, thynkyng þe they serue euen
the Lorde and not men. Ephe. vi.
Ye seruaūtes (sayeth saynt Paule
in another place) be obedient, vn-
to youre bodelye maysters in all
thynges, not with seruyce of the
eye as pleasers of men, but in syn-
glenes of the herte, fearyng God.
What so euer ye do, do it hertely

Ye seruaū-
tes obeye
your Lorde
as ye
fear.

no bedtent
seruaunt ca
seth the
word of
ob to haue
good re-
spects

euē as vnto the Lorde and not
vnto men. And be sure, that of the
Lorde ye shall receaue the reward
of the inheritauce, for ye serue the
Lorde Christ. Coll. iii. And vnto
Tit. ii. Exhorte seruautes to be
obediente vnto theyr maysters, to
please in all thinges, not answe-
ryng agayne, nether to be pykers,
but to shewe al good faythfulnes
that in all thynges they maye do
worshipe vnto y^e doctrine of God
our Sauour. Tit. ii. wherfore ye
seruautes, (sayeth laynt Peter) o-
beie youre masters with al feare,
not only yf they be good and cir-
teous, but also yf they be forwarde
i. Pet. ii. And therfore was saynt
Paule so earnest to se this ordy-
nauce of God kept: namely that
as many seruautes as are vnder
the yocke, shulde count theyr ma-
sters worthy of all honour, that

the name of god and his doctrine
be not euell spoken of. And þ̃ they
which haue beleupnge maysters,
shulde not dispyse them because
they are bʒethʒe, but rather do ser-
uice, for so moch as they are bele-
upnge, and beloued, & partakers
of the benefite. i. Timo. vi.

This daye is it good for soche
men as haue seruautes, to put a-
waye all thʒeatenynges and chur-
lyche wordes, Eph. vi. Doynge vn-
to theyʒ seruautes that which is
iust and equall, and knowe þ̃ they
them selues also haue a master in
heauen, Col. iii. Therfoze (accoz-
dyng to the counsell of the wyle
man) where as thy seruaunt woʒ-
keth truly, increate hym not eye, e-
uether the hyʒelyng, that is fapth
full vnto the. Eccle. vii. loue a dis-
crete seruaunt as thyn owne soule.
Defraude hym not of his lybertye.

ye lordes
Watters d
poure ser-
uautes n
euel

neither leaue hym a poodre man.
How be it yf he be not obedient,
bynde his fete, but do not to moch
vnto hym in any wyse, & without
discrecyon do nothyng, Ecclesi.
xxxi. Therfore shuld euell seruañt
tes be correcte, seynge they wyl
not be the better for wordes. Pro.
xxix. for though they vnderstonde
them, yet wyl they not regarde the
Do thou then the counsell of the
wyle man: tame thy euell seruante
with bodes and correccon. Eccl.
xxxi. Yf thou set hym to laboure,
thou shalt fynde rest, but yf thou
let hym go ydle, he shall seke lyber
te. For as (Salomon sayeth) he y
delpcatly bringeth bp his seruante
from a chylde, shal make hym his
mayster at length. Proverb. xxi.
Sende hym to laboure therfore, y
he go not ydle, for ydlenes bryn
geth moche euell. Set hym to

Let not
oure ser
uautes go
idle.

worke, for þe belongeth vnto hym
& becōmeth hym well. Eccl. xxxiii.

This daye is it good for wemen
to be obedient & to submytte them
selues vnto theyr husbādes as vn
to the Lorde. For the husbāde is
the wyles heade, euen as Chyste
also is the heade of the congrega-
gation, and he is the sauoure of
his body. Eph. v. Therfore as the
congregation is in subieccion to
Chyste, so lykewyse let the wyles
be in subieccō to theyr husbādes
in al thynges, as it is comly in the
Lorde: Col. iii. þe euen they whiche
beleue not the worde, maye with
out the worde be wōne by þe cōuer
sacion of the wyles, whan they se
theyr good lyfynge, i. Be. tit. And
let not theyr outwarde apparell be
with brydded heer, & haufynge on
of golde, or in putting on of gozge
ous aray, but let the in wasde mā

ye wemen
haye youre
husbandes

wemen shal
not be so
gozgiouly
arayed.

of the herte be vncorrupte with a
meke and a quyet sprete, which be
fore god is moch set by. For after
this maner in the olde tyme dyd
the holy women whiche trusted in
god, tyer them selues, and wer o-
bediēt vnto theyr husbādes: Euen
as Sara obeyed Abraham & cal-
led hym lorde. Gen. xviij.

This daue it is good for men
to loue their wiues, euē as Christ
loued the cōgregation, and gaue
hym selfe for it, to sanctifie it, and
clensed it in the foontayne of wa-
ter by y^e worde, to make it to hym
selfe a glorious congregation, ha-
uynge no spotte nor wrinkle, nor
any loche thynge, but that it shoulde
be holy and without blame. Eph.
v. So ought mē also to loue their
wyues, euē as theyr owne bodies.
He y^e loueth his wyfe, loueth hym
selfe. For no mā euer yet hated his

ye men loue
your wiues

owne flesh, but nourisheth & cher-
isheth it, even as the Lorde doth
also the congregacyon. Therefore
ought euery man to do so, that he
loue his wyfe even as hym selfe, &
not to be bitter vnto them, Coll.
iii. but to dwell with them accord-
yng vnto knowlege, geuyng ho-
noure vnto the wyfe, as vnto the
weaker vessel, and as vnto them
he are heayres with them of the grace
of lyfe, that theyr prayers be not
let. i. De. iii.

This daye is it good for chyl-
dren to honour theyr fathers and
mothers, and to obeye them in all
thynges, for that is well pleasynge
vnto the Lorde. Ephe. vi. Coll. iii.
see the Lord wyll haue the father
honoured of the chylde: & loke
what a mother commaundeth her
chylde to do, he wyll haue it kept
Eccl. iii. who so honoureth his fa-

ther.

ye chylde
honor your
fathers
and mothers.

ther, his synnes shalbe forgiven
hym, and he that honoureth his
mother, is like one that gathereth
treasure together. who so honou-
reth his father shal have ioye of
his owne chylde, and whan he ma-
keth his prayer, he shalbe herde.
He that honoureth his father, shal
have a longe lyfe: and he that is o-
bedient for y^e Lordes sake, his mo-
ther shal have ioye of hym: He y^e
feareth the Lord, honoureth his
father and mother, and doth them
seruice even as it were vnto the
Lorde hymselfe. Honour thy fa-
ther therfore in dede, in worde, &
in all pacyence, that thou mayste
have his blessing: for the bles-
syng of the father buyldeth vp
the houses of the chylde, but the
mothers curse roteth out the fou-
dacions. Reioyse not thou whan
thy father is reprovied, for it is no

honoure vnto the, but a shame.

For the worshiþe of a mā's father
is his owne worshiþpe, and wher
the father is without honoure, it
is þe dishonesty of þe sone. My sone
make moche of thy father in his
age, and greue hym not as longe
as he lyueth. And yf his vnderstō
dyngge fayle, haue pacyence with
hym, and despyse hym not in his
strength: For þe good dede þe thou
shewest vnto thy father, shall not
be forgotten, and whan thou thy
selfe wantest, it shalbe rewarded
the. &c. He þe forsaketh his father,
shal come to shame, and he that de
fyeth his mother, is cursed of god
wherfor my sone, do thou thy deu
tye with louynge mekenesse, and
so shalt thou be loued aboue other
men.

This day is it good for fathers
and soch men as haue chyldrento

C.ii.

ye fathers
brynge vp
your chyldre

Open in the
fear of god

brynge them vp in the noztur &
informacyon of the Lorde. Ephe.
vi. and not to be cruel vnto them,
lest they be of a desperate mynde:
Collo. iii. But diligently to teach
them the commaundementes of
God, for (as the wyse man sayeth)
who loueth his chylde, holdeth
hym styll in noztur and vnder cor
recyon, Pro. xiii. that he may haue
iope of hym afterwarde. Eccl. xxi.
and y^e he grope not after his negh
bours dozes. He that teacheth his
sonne, shall haue iope in hym, and
nede not be ashamed of hym a
monge his acquayntaunce &c. An
vntamed horse wyl be harde, &
a wanton chylde wyl be wylfull.
Therfor who so euer thou be that
hast a chylde, geue hym not lyber
tye in his yowth: Bowe downe his
necke whyle he is yonge, hit hym
vpo his sydes whyle he is a chld,

lest he be to stubborne, and geue
homore force of the, (and so shalte
thou haue heuynes of soule.)

Teach thy chylde and be diligent
therin, lest it be to thy shame. with
holde not correction frō the chylde:
for yf thou beatest hym with the
rodde, he shal not dye therof, Pro.
xiii. Thou smyttest hym with the
rod, but thou delyuerest his soule
from hell.

This daye is it good for euery ^{ye spiritual}
one y is a bihope or spiritual shep ^{shepherds}
herde, to be blameles, the husbāde ^{feede your}
of one wyfe, sober, discrete. i. Tim ^{lockes}
iii. As the stewarde of God: Tit. i.
not wylfull, not angry, not geuen
vnto moche wyne, no fyghter, not
gredy of fylthy lucre, but manerly
harberous, apte to teache, gentle,
abhorryng stryfe, abhorryng coue
tousnes, such one as loueth good
nes, and is ryghteous, holy, tem

N. Crynes E. iii.

by shope
cutye

perate, one that ruleth his owne
house honestly, haupnge obedient
chyl dren with al honesty, such one
as cleueth vnto the true worde of
doctrine, that he may be able to ex
hor te with hollsome lernynge, and
to improue them y say agaynst it
For aboue all thynges it is good
for a byshope or spirituall shepe
herde, to shewe hym selfe an exam
ple of good workes, with vncor
rupt doctryne, with honesty, with
the whollsome worde whiche can
not be rebuked: that soch as with
stande, may be ashamed, haupng
nothyng in them to dyspryse. Of
soch thynges also as belonge to y
doctrine of Christ, wolde y apostle
haue the to speake earnestly: that
they whiche are beleuers in God,
myght be diligēt to excell in good
workes: for these thynges ar good
and profitable vnto men.

For a conclusyon, who so euer
thou art or of what estate so euer
thou be, take hede & there be not
in the an euell herte of vnbeleue,
to departe fro the luyng god
Hebr.iii. but exhorzte thy
selfe dayly with his
worde, whyle
it is cal-
led,
To daye,
lest thou ware
harde herted thow
the disceatfulnes of synne

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Kele, dwelling at the longe
shoppe in the Poultrey
vnder saynt
Myldreds
church

Cum priuilegio ad imprim-
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